THREE
LETTERS
ON

12413

I. The MARKS of a Child of GOD.

II. The SOUL-DISEASES of GOD's Children; and their SOUL-REMEDIES. And

III. GOD's PROHIBITION of his Peoples unbelieving FEAR; and his great PROMISE given for the Support of their FAITH, unto their Time-Joy, and Eternal Glory.

By ONE *who has tasted that the* LORD *is* GRACIOUS.

LONDON:

Printed by J. HART, in *Popping's-Court, Fleet-Street*: And sold by G. KEITH, at the *Bible and Crown*, in *Grace-church-ſtreet*; and J. FULLER, in *Blow-bladder-ſtreet*, near *Cheapſide*.

M.DCC.LXI.

[Price Three-Pence.]

2.

THREE LETTERS, &c.

LETTER I.

The MARKS *of a* CHILD *of* GOD.

Dear Sir,

YOU aſk me to give you ſome genuine *Marks* of a Child of God. According to my weak Liſping, pleaſe to take the following.

Firſt. A Child of God is one, That hath been convinced by the Divine Law in the Hand of the Spirit, of his *loſt* and *undone State*, by Nature and Practice, as a Tranſgreſſor of God's Law both in Heart and Ways; and thence, of his extreme Miſery as a Law-breaker, as being under its awful Curſe now, and in apparent Danger of the Wrath to come; and of his utter Inability to keep its righteous Precepts. Whence he is made to cry out, under a deep Senſe of preſent, and an awful Fear of future Miſery, "Wo is me, for I have ſinned! Wo is me, for I am undone! What ſhall I do to be ſaved?"——Thus a perſecuting *Saul*, when a Self-righteous *Phariſee*, was convinced of Sin by the Law, and ſays of himſelf, "I had not known Sin, but by the Law. But when the Commandment came, (i. e. in its ſtrict Purity and Spirituality, as extending both to Heart and Life, unto Tho'ts, Words and Actions, in its righteous Precepts; and thus condemning all Sin and Sinners, by its righteous Curſe:) Sin revived; (in its Guilt, Filth and Power:) and I died." That is, was fully convinced of my exceeding great Miſery as a Law-breaker, and of my utter Inability to be a Law-keeper.——This is the firſt Work of the Spirit of God, as a Spirit of

Bondage by the Law, binding Sin upon the Conſcience, unto a thorough Conviction of Self-Guiltineſs, and Self-Weakneſs, which paſſeth upon every Child of God, in order to the Soul's Preparation to receive a free and full Salvation by the Goſpel. At leaſt, the regenerating Work of the Holy Ghoſt, which is inſtantaneous, and unknown to us, as to the exact Moment, is thus diſcovered at firſt, in his enlightning the Mind to diſcern Sin and Miſery, and the Soul's Inability. —— For as "We are all the Children of God by Faith in Chriſt Jeſus:" As we thus are bro't into a declarative, viſible, & pleadable Relation: So, in order unto Faith in Chriſt, for Life and Righteouſneſs, the Soul muſt be convinced of Sin & Death, of its Nakedneſs and Unrighteouſneſs. For, "The Whole need not a Phyſician, but they that are ſick." This therefore is the Soul's Remove, from Nature's ſandy Bottom; in order to its being built upon that ſure Foundation which God hath laid in *Sion*.

Secondly. A Child of God is one, That hath had an internal Revelation of CHRIST by the Spirit of God, unto Faith in Him, according to the Goſpel. Or, He is one that hath ſeen JESUS, as the only and allſufficient SAVIOUR, in his Perſon & Offices, in his Fulneſs of Grace, and in the Glory of his great Performances, as able and willing to ſave the chief of Sinners, and in his exceeding Suitableneſs to the Soul's miſerable Caſe. Whence Chriſt appears *altogether lovely* in the Soul's View, & is made above all Things deſirable, and exceeding *precious* to the Heart. —— And thus the Apoſtle *Paul*, gives us an Account of this Part of the Lord's Work upon his Heart, in making him a Child of God, "It pleaſed God to reveal his Son in me." And ſays of all the Lord's Children, "We ſee JESUS." And this *Seeing of the Son*, by the Eye of Faith, thro' the Spirit's Goſpel-Revelation of the SAVIOUR, is abſolutely neceſſary, in order to other concomitant Acts of Faith, which in order of Nature, if not of Time, are conſequent upon it, ſuch as Coming to him by Faith's Foot, and Receiving of him by Faith's Hand: Upon all which, the Grant of Sonſhip, in the written Word, proceeds. And this Order, in making a Child of God, our Lord intimates, "He that ſeeth the Son, and believeth on him; ſhall have everlaſting Life." A Child of God, then, is one,

That

That from an alluring Sight of Chriſt, as the All-ſufficient, able & willing SAVIOUR of Sinners, comes to him, upon the free Invitations of the Goſpel, & ventures his Soul upon him, for a whole Salvation by him: He receives the SAVIOUR, as held forth in the Word of Promiſe, to be received by the Faith of a miſerable, unworthy, vile & guilty, & every way periſhing Sinner. He receives CHRIST, in all his glorious Offices, in all his immenſe Fulneſs, in all his great Performances, in his Sin-cleanſing Blood, & Soul-juſtifying Righteouſneſs, unto all the Ends of Grace; and all Salvation in and with him, from all Sin and Miſery, unto all Holineſs, Joy and Glory, preſent and eternal; & gives up himſelf to be the Lord's entirely, & to be ſaved by him in his own Way, unto God's Glory, in his Felicity.——And, "To as many as ſee Chriſt, come to him, & receive him, & thus believe on his Name: He gives them Power, Right or Privilege, to become the Sons of God."

Thirdly. A Child of God is one, "That after he hath thus believed in Chriſt, is, more or leſs, ſenſibly *Sealed with the Holy Spirit of Promiſe:*" Unto a pleaſing, Soul-ſtaying Hope, in all Believers, & to a prevailing Perſuaſion in others, That they are the Children of God. — "Becauſe they are Sons, both by God's immanent, & tranſient Act of Adoption; He ſends forth the Spirit of his Son into their Hearts, crying, Abba, Father!" "They receive not the Spirit of Bondage, again unto Fear; but the Spirit of Adoption; whereby they cry, Abba, Father!" "The Spirit Himſelf, beareth Witneſs with their Spirits, That they are the Children of God." And conſequently, "That being Children, they are Heirs; Heirs of GOD, and Joint-Heirs with CHRIST." And, having thus received the Spirit of Adoption, to witneſs their Relation, & to work in them a filial Diſpoſition, their Souls are ſtruck with an Holy Wonder and Admiration, and while in the Faith of their Adoption, they cry, with exulting Joy, unto God's Glory, "Behold what manner of Love, the Father hath beſtowed on us; that we ſhould be called, The Sons of GOD!"

Fourthly. A Child of God is one, That from Faith in JESUS, and the Love of GOD, ſhed abroad in his Heart by the Holy Ghoſt, in this his great Adopting Act, and in all his

Acts

Acts & Works of Grace, is drawn out thereby, to *Love the* LORD fervently. To love GOD, in all his Perſons, Father, Son & Spirit, for his own infinite Excellency, & All-ſurpaſſing Glory; & for all his Love, Grace & Mercy, as diſplay'd by each of the Divine Perſons reſpectively. To love GOD, in all his infinite Perfections, in his wiſe Counſels, & firm Decrees, in his precious Word, & wondrous Works, in his righteous Law, & gracious Goſpel, in his Cauſe & Intereſt, in his Ordinances & Appointments, & in his Saints & Servants; to love all that are begotten of HIM, of all Denominations, chiefly becauſe of their Relation to GOD, & of their bearing his Image upon them; & they ſhew this their Love to GOD, by keeping his Commandments. All which they approve of as Right; unto every of which they have Reſpect; & none of which they account Grievous: But judge it their glorious Liberty, to be thus bound unto Duty; and find it their exceeding Joy, when their Hearts are enlarged, to run the Way of God's Commandments; and they eſteem it their greateſt Miſery & Slavery, when they are ſtraitned & fettered by Sin, & thus prevented from purſuing their choſen, deſired, & delightful Courſe, of univerſal Obedience.—Thus the Faith of the Children of God, is ſaid to "Work by Love." And their Character as ſuch is, "That they love HIM; becauſe he firſt loved them." That they "Love GOD, & keep his Commandments." That they "Love the Lord Jeſus Chriſt in Sincerity." That "Loving HIM which begat; they love him that is begotten of him." And "By this we know, ſaith the Apoſtle *John*, that we are paſſed from Death unto Life; becauſe we love the Brethren." And, "This is the Love of GOD, that we keep his Commandments."

Fifthly. A Child of God is one, That from Love to God, *Hates Sin*; that hates all Sin, as Sin. Not only for its Soul-deſtroying Nature, as it brings upon a Child of God preſent Miſery, & as every Sin has in it the Deſert of eternal Miſery; but chiefly, for its own Deformity, as it is an entire Contrariety, to a GOD of infinite Purity, of All-amiable Beauty, & of unbounded Glory! And eſpecially, as it is againſt a GOD of infinite Love, Grace & Mercy! A Child of God, from Love to God, hates Sin, as it is a God-diſhonouring, a Chriſt-piercing,

piercing, & a Spirit-grieving Thing. And from this his Hatred of Sin, he prays, watcheth, & ſtriveth againſt Sin, in all its Efforts. He proclaims continual War, againſt this Enemy to the Prince of Peace. He grones, under Sin's Inbeing, under Sin's Working, under Sin's Prevalence; and thro' forgiving Grace, and renewed Strength from Chriſt's Croſs, he ſtands again to his Arms, and lifts up the Standard of Free-Grace, againſt Sin, in all its combined Forces. And ſo great is the Hatred of a Child of God, againſt Sin, that he deſires nothing more, than its utter Deſtruction. & can never reſt, till its full Extirpation; he rejoyceth in Hope thereof, and accounteth that, as a great & eſſential Part, of his Soul's Salvation.—Thus the Children of God, who have been convinced of Sin and Miſery, who have ſeen Chriſt, as the only Remedy, unto Faith in him, and Soul-Reſt upon him entirely, who have received the Spirit of Adoption, to witneſs their Relation, and to work in them a filial Diſpoſition, by which they love God, are ſaid to "Hate Evil." While they love & ſerve the Law of God, and hate Sin, which is the Breach of the Law, according to their new, ſpiritual, & holy Nature, and yet do thoſe Things which they hate, according to their old, carnal, corrupt Nature: They cry out of this their Miſery, with an "O wretched Man that I am, who ſhall deliver me from the Body of this Death!" They "Grone, being burdened under Sin's Being, Working, & Prevalency, and after the glorious Liberty of the Sons of God, in perfect Purity, full Joy, and eternal Glory: That all that Mortality, which now works in their Spirits, unto partial Death, may be perfectly and for ever ſwallowed up, of full and endleſs Glory-Life."

Sixthly. A Child of God is one, That Loves, and follows after *Holineſs*, for Holineſs Sake. As it is the Image of God's Purity, and a great End, unto which he was choſen of God in Chriſt from Eternity; as it is Conformity to Chriſt, the Firſt-born Son, of the noble Family, unto which he was of old predeſtinated, and a ſpecial End, for which by the Blood of the Lamb, he was redeemed; as it is the great Deſign of the Holy Spirit, in his Work on the Heart; and as it is the Soul's Felicity, and hath with his new Nature, the moſt pleaſing Congruity. He loves the Law of God, for its innate Excellency,

Excellency, its native Purity; and ſerves it in the Hand of Chriſt, from a Spirit of Ingenuity, for God's Glory, and his own Joy. The Law of God, is written in his Heart; and thence he copies after it in his Life. To pleaſe God; is pleaſing to a Child of God. To be enabled to do, or to ſuffer, any Thing for God's Honour; he accounts his Honour. To walk with God, in every Path of Duty; to a Child of God, is ineffable Felicity! He deſires, and follows after Holineſs; not to make him a juſtifying Righteouſneſs, *that* he hath in CHRIST; but that thereby, he might enjoy, and glorify GOD upon the Earth more abundantly; and as it is his inherent Meetneſs, for the full Enjoyment, and perfect Service of him in Heaven, eternally: And can never reſt, till he attains perfect Purity, unto God's higheſt Glory, and his own full and everlaſting Felicity. —— Thus a Child of God, "Delights in the Law of God, after the inner Man." "Having in him this good Hope thro' Grace, of ſeeing Chriſt hereafter, as HE is; he purifyeth himſelf here, even as HE is pure."—He counts it his "Reaſonable Service, To glorify God, in his Body, and in his Spirit, which are His." The Buſineſs it is, of a Child of God, an Heir of Promiſe, as aſſiſted by Grace, "In the Fear of God, to perfect Holineſs." And whatever be his preſent Attainments, "He counts not himſelf to have attained: But follows after, if that he may apprehend *That*, for which he is apprehended of Chriſt Jeſus:" viz. Perfect Holineſs, and Eternal Glory.—And for theſe Ends,

Seventhly. A Child of God is one, That "*Deſires* to depart, and to be with Chriſt:" In his Spirit, at his Body's Diſſolution: And that *Loves*, and *looks* for, Chriſt's Appearance; "Unto his full Salvation. When in his entire Perſon, in the Glory of the Firſt Reſurrection, he ſhall "See CHRIST as HE is; and be like him;" In perfect Holineſs, unto GOD's eternal Praiſe, and to his eternal Bliſs.

In a Word, then, A Child of God is one, That hath been convinced by the Law in the Hand of the Spirit, of Sin and Miſery, of his loſt State by Nature, as a Heart, Lip, and Life Sinner, and of his Inability to keep the Law for the Future: That hath had an internal Revelation of Chriſt by the Spirit, according to the Goſpel; that from an alluring Sight

of

of Christ, as the All-sufficient SAVIOUR, comes to him, ventures his Soul upon him, and receives him, for a Whole Salvation by him: That hath received the Spirit of Adoption, to witness his Relation: That from Faith in JESUS, and the Love of GOD, shed abroad in his Heart, is drawn out to love the LORD: That from Love to God, hates Sin: That loves and follows after Holiness, for Holiness' Sake: And that desires to depart, and to be with Christ; and that loves, and looks for his Appearance.

These, Dear Sir, I judge to be the genuine Marks of a Child of God. That they are upon *all* the Children of God, and upon them *only*. And whoever they be, that experience these Things in themselves; they may with the greatest Certainty conclude, "That now they are the Sons of GOD:" Tho' it doth not yet appear what they shall be, who now are advanced to the unspeakable Dignity of this High Relation, when they shall receive the Adoption of the Body, at the Morning of the Resurrection, to their full Salvation, and See, and Appear with CHRIST, in immortal Glory!

But, Sir, If a Child of God, won'd *try himself*, by these Scripture-Marks, to know if he is indeed of the blessed Family: He must seek to find them in himself, as a *new Creature*, in his new, and holy Nature, according to the Mind of the inner Man, or of his Soul, so far as it is renewed by Grace, and he is enabled to act accordingly. For, From his better Part, and his general Course, altho' he fail in some particular Steps of his Walk, a Child of God, in the Word of God, is thus described. And as in his new Nature, & when he acts accordingly, he must seek to find these Marks upon him, to his Heart's Joy: So likewise, he must seek to find them, just when, and so far as he is under, the Holy Spirit's Influence; and when the Graces of Faith & Love, were, or are in Exercise: And then, so far as the Spirit shines upon his own Work, and witnesseth the Truth thereof to his Spirit; they will be perspicuous. —— But if a Child of God, shou'd seek to find these Marks upon him, while he judgeth of himself according to his *old, corrupt Nature*, and whenhe is drawn aside to act according to the Motions & Prevalence of Sin, either in Heart or Life; when he is not under the Holy Spirit's Influence, nor in the Exercise of Grace; if at such

Times of Darkneſs, he ſeeks to find theſe Marks: He will be tempted, from the Want of theſe, from the Contrary to theſe, which at thoſe Times he doth ſadly experience, to queſtion, if not to conclude, That he is *not* a Child of God, by regenerating & adopting Grace.

And this, Sir, is a Point of great Moment: The Glory of God, & the Faith & Joy of his Children, are much concerned in their ſeeking to find theſe Marks in themſelves, from their new, & gracious Nature, & at thoſe Times, when they are under the Holy Spirit's Influence, & their Graces are in Exerciſe. A great Piece of ſpiritual Wiſdom it is, in a Miniſter of Chriſt, thus to direct Chriſtians, to ſeek for theſe Marks of their being the Children of God, from their proper *Springs*, & at their proper *Times*: And ſo of Chriſtian Prudence, to ſeek for Marks of Grace, when they *were*, or *are*, in the Exerciſe of Grace. Elſe, a Miniſter of Chriſt, will rather wound, than help, the Faith of Chriſtians: And a true Believer, by Unbelief, will enter thro' the Gate of ſeen & felt Carnality, into an endleſs Maze, of Doubt & Perplexity, concerning his Spirituality, & ſo of his being a Child of God truly.—It is ſufficient to prove any one to be ſuch, if he ever *hath* found, or *doth* find in him, theſe Marks of Grace, when he *was*, or *is*, under Divine Influence, & in the Exercise of Grace: For none but *God's Children*, are ever *thus* wrought upon.——And if a Child of God at Times, is ſunk by Corruptions & Temptations into a ſad Degree of the Contrary; by which his New Nature is oppreſt, & the Actings of his Graces at beſt, are now chiefly, by Grones under Carnality, & faint Deſires after greater Spirituality: He may learn thereby, his awful Degeneracy; & ought to be concerned in a Way of Duty, by a diligent Uſe of all appointed Means, to "Strengthen the Things which remain, (in the Actings of Graces, & Performance of Duties:) that are ready to die:" By which his ſpiritual Frame will be renewed, his Evidences cleared, & his Soul abundantly comforted.——"The Grace of our Lord Jeſus Chriſt be with your Spirit!" In Him, with all due Reſpect, I am, Dear Sir,

Your Humble Servant, &c.

LETTER

LETTER II.

The SOUL-DISEASES *of* GOD's *Children; and their* SOUL-REMEDIES.

Reverend and Dear Sir,

WE have cauſe to lament that this old Gueſt, or rather, this old Inhabitant, this troubleſome Inmate, this grieving Oppoſite, *Pride*, abides & works, in humble Souls. And that like the Leproſy, in the Walls of the leprous Houſe, it will abide & fret, until the Houſe be taken down. We have reaſon to cry out on account of this Sin, & others, even of a whole indwelling Body of Death, *Unclean! Unclean!* And to admire & praiſe that Grace, which has deviſed & provided a Way, for the cleanſing of our Perſons & Services, unto perfect Purity before God, & Acceptance with him, thro' the attoning Sacrifice & perfect Holineſs of his crucify'd Son, preſented for us before him, by JESUS our Great High Prieſt upon the Throne. Yea, and to long for that happy Day, when the whole of old *Adam*'s Image, as corrupt, ſhall be deſtroyed in us, and the holy, glorious Image of the new *Adam*, introduced: Unto perſonal Purity & ineffable Glory, of abſolute Perfection, of endleſs Duration; to God's eternal Glory by us, & unto our everlaſting Joy in HIM.——And mean Time, aſking Help of GOD, let us in the Strength of Chriſt, watch and oppoſe the Motions of this abominable Sin of Pride, this *ſpiritual Wickedneſs*, which attacks us in *High Places*, as being muſtered up by the King of it, the *Prince of Darkneſs*. And whenever it makes its Appearance, Hiſſing-hot for GOD, let us inſtantly ſay, "*Away!* vile Pride: "I am the Lord's, not my Own; a Dependent, "not a Sovereign. An Inſtrument, not an Agent. And "ſhall the *Ax*, exalt itſelf againſt *him* that heweth there-"with? Or the *Saw*, againſt *him* that ſhaketh it? Or the "*Staff*, lift up itſelf, as if it was *no Wood? Away!* thou "vile Affection: My Feet too long already, have been ſwift "to ſhed Blood; to wound and pierce my Lord, by Thee! "To ſlay the Life of GOD, the Life of his Glory in Him-"ſelf and Works! And thus to ſlay the Life of CHRIST,

" the Life of his Grace in me! I will henceforth be *Nothing*:
" And the LORD ſhall be ALL! *Away!* Thou Helliſh Mon-
" ſter; thou ſhalt not have Dominion over me: I refuſe
" Subjection to thy Sovereignty. I am under the *Prince of*
" *Grace and Peace*; and his Subject will I be, in Spite of
" Thee: *Away, Away!*"—Oh my Brother, let us ſet our-ſelves with the greateſt Fervour againſt this Helliſh Uſurper! This *Chriſt*, this *God-Excluder!* For we cannot yield in the leaſt Degree, to this vile Iniquity; but we affront and de-throne thereby, Infinite Majeſty! Yea, we deſpiſe infinite Mercy! We ſay, " No GOD! No Divine Glory!" We ſay to CHRIST, *Away! Away!* I have " no Need of THEE! I receive Nothing from THEE! I am under no Obligation to " THEE! To SELF I bow down, as an All-Sufficiency! And " MYSELF I admire as the moſt amiable Beauty! In SELF I " joy; & to SELF be the Glory!" Oh Horrid Language, of a ſaved Sinner, to GOD the Saviour! And yet this is the Voice of Pride's Iniquity! And lo, it is againſt Chriſt, & God in him, an irreconcileable Enmity! And ſhall *We*, that are the Fa-vourites of *God's Heart*, of Father, Son & Spirit, yield to it! No:—if there is in Us, the leaſt Spark of Ingenuity, let us reſiſt this Enmity, with the greateſt Vehemency! For ſo much as we ſet up Self, in any of its vile Shapes, depend on Self-Fulneſs, or take Pleaſure in Self Performance: Juſt ſo much, we pull down CHRIST, to take his Place! And what an egregious Folly is it, That any little Creature, ſhou'd pleaſe itſelf with its being, or doing *That*, which was wrought in it, & by it, wholely & ſolely, by the Almighty Energy of its Great Creator! Pride's Iniquity, is Madneſs of Folly, & the vileſt Robbery!—May the God of all Grace, fill us, & clothe us with all Humility: To his Praiſe, & our Happineſs! And when any elating Thought, preſents itſelf to our Minds: Let us aſk it, What it aims at, *Chriſt*, or *Self*? What it propoſes, Whether *Self-Pleaſure*, in Self-Re-flexion; or *Chriſt's Honour*, to give *Him* the Glory of Sal-vation? And inſiſting on an Anſwer; if we cannot find our Lord there; Let us not give Place to it for a Moment; but inſtantly & ſtrongly, reſiſt & reject it. And if we are ſur-priſed e'er we are aware: As ſoon as we diſcern the Enemy, let

let us riſe up in Arms againſt it preſently. For the Lord our God goeth before us, in the Triumphs of his Grace towards us, & in his mighty Vengeance againſt our Enemies, for the Subduction, & Deſtruction, of this Giant-like Iniquity: To our Joy in Victory, & unto his eternal Glory.

But how, Sir, ſhall I anſwer your Letter? Is it fit a little Child, ſhou'd be a Dictator? I am glad you look to the God of all Grace, for an Anſwer. And depending upon his All-Sufficience, & promis'd Aſſiſtance, in his Fear, & under his Favour, I moſt humbly attempt, what you requeſt.

And as I rejoyce with you, Dear Sir, for that wondrous Diſplay of Divine Favour, in daily Fellowſhip with God, Father, Son & Holy Ghoſt, with which for ſo long a Time you have been bleſt: So I mourn with you, for your preſent Diſtreſs, for your Bridegroom's Abſence, in which you ſee your Soul-Diſeaſes, your Weakneſs, Deadneſs, Coldneſs, towards the God of Grace in Chriſt.—You aſk me the Cauſes, Sir, "Why the Lord ſpeaks not to you by his bleſſed Spirit & Word, as formerly? Why Reading & Meditation, are not ſo comforting as they were? And, Why Prayer is begun & ended coldly, & in a very languid manner?"—And this I ſuppoſe you will take for a general Anſwer: Becauſe the LORD is *gone*, the LORD is not *there*. That is, Not with you, not there, in ſuch a ſenſible manner, as heretofore, in the Manifeſtations of his Favour; not in the Communications of his Light, Life & Heat, as the Sun of Righteouſneſs: To make Divine Ordinances a Mirrour of his Glory, not a Burning-Glaſs, to enkindle your Heart inſtantly.

But you will ſay, *Why, wherefore* doth the Lord thus hide his Face, & ſuſpend the Influence of his Grace, from me, & others, who are the Children of his Favour?—To which yourſelf may anſwer:

1. Becauſe of *Original Sin*. As, If there was no Sin, there wou'd be no Sorrow: No Diſtance between GOD & his People. And with Reſpect to the Sin of our Nature, GOD may, & doth hide his Face, & withdraw the Influence of his Grace, from his Deareſt Favourites, in a Way of Divine Chaſtiſement. Not that HE is particularly provoked thereby, thus to grieve, the Souls HE loves. But HE may, on Account thereof, withdraw in a Way of Sovereignty: To

ſhew

ſhew them more fully, their own univerſal Depravity; that they may confeſs & bewail it, to his Glory: Their own Nothingneſs and Vileneſs; their Need of continual Dependance, upon His All-Sufficience; to endear the more, Chriſt and His Fulneſs; and to make them Partakers of His Holineſs. Thus the Lord withdrew from, and tried his Servant *Job*.

And when this is the Caſe, which is attended with the leaſt Guilt we can imagine, as the Cauſe, of a Suſpenſion of Divine Influence: We ought to humble ourſelves before GOD, for our Original Guilt; to flee by Faith afreſh to Chriſt, as the Great Sacrifice; to deprecate Divine Anger; and to intreat the Lord's renewed Favour.——When I ſay, This Caſe is attended with the leaſt Guilt: I mean not, That the Sin of our *Nature*, is leſs than the Sin of our *Practice*. No:—*That* is the Horrid Fountain, from which all the filthy Streams flow. And from that Fountain, that Ocean of Sin in the Heart, it is, that all the Streams of Sin in the Life, receive an additional *Guilt*. But this is my Senſe of it: That the Sin of our Nature, is not a Provocation of GOD's Anger, in *particular*. As of *Job*, the Lord ſaid to Satan, "Thou movedſt me againſt him, to deſtroy him without Cauſe." Not without Cauſe, from his *Original Sin*; but without Cauſe, from any particular *Sin of Life*, that ſhou'd incurr Divine Diſpleaſure.——GOD's Anger, towards his ſinful People, is Fatherly: It flows from, and ends in Love. He loves their Perſons, tho' He is diſpleaſed with their Sins. And from his Love to their Perſons, He will diſplay his Anger againſt their Sins, as a Chaſtiſement for their Guilt, for the Manifeſtation, & Mortification of Corruption. And thus He may, & doth at Times, diſplay his Anger, againſt the Sin of their Nature.—And indeed, *Job*'s Chaſtiſement, tho' it appeared to him, to be in wrathful Anger; was rather a Caſt for him, of infinite Favour. To humble him more deeply for all Iniquity; to give him an Opportunity of Truſt in GOD, when HE appeared to ſlay him; of being a bright Example of Patience, unto all tried Believers; & thus to prepare him for the Double, of GOD's manifeſtative Favours. Which gracious Deſigns of his Trial, were happily & viſibly anſwered at the End of it. And yet,

with

with reſpect to Original Sin, *Job*'s Affliction, might be ſtyled a *Chaſtiſement*.——But,

II. God may, & doth hide his Face, & withdraw the Influence of his Grace, from the Favourites of his Heart, as a Chaſtiſement for *actual Sin*, in Heart & Life, and eſpecially for the Sin of Unbelief. According to that Proviſo in the Covenant. "If his Children forſake my Law, & walk not in my Judgments; If they break my Statutes, & keep not my Commandments: Then will I viſit their Tranſgreſſion with the Rod, & their Iniquity with Stripes." And, "I will go, & return unto my Place, until they acknowledge their Offence, & ſeek my Face."

And when this is the Caſe, the Lord uſually by the *Chaſtiſement*, points as with a Finger, to the *Sin* which was the Cauſe of it. And tho' at firſt, the Soul may be in a great Meaſure inſenſible; the Lord will contend, until by his Bleſſing upon the Rod, He has bro't it to a due Senſe of its Evil; a true Humiliation for it, & a Diſpoſition to forſake it. ——And when thus the Lord's Dear Children, thro' the Subtilty of Sin, the Malice of Satan, & the Snares of this World, have loſt their God; as to the Soul-rejoycing, and Heart-quickning Influence of his manifeſted Love: They are called to humble themſelves before him moſt deeply; to confeſs & bewail their Iniquity; to waſh by Faith in the Blood of Chriſt, that Fountain ſet open for Sin & for Uncleanneſs; to intreat their Father's Forgiving Grace, & the renewed Smiles of his glorious Face.

It were endleſs to enumerate particular Sins, which provoke the Lord to hide his Face, and to withdraw the Influence of his Grace, from his ſpecial Favourites. But theſe are ſome of the Sins which diſpleaſe him: 1. The Sin of Unbelief; that Root of all Evil. 2. Inſenſibility of Divine Mercy. 3. A Walk unworthy, of a God of infinite Bounty; in not Rendring to the Lord, his due Glory, according to the Greatneſs of his beſtowed Mercy. 4. Heart-backſliding from God, to the Creatures: Or, *Forſaking the Fountain of living Waters; & hewing out broken Ciſterns, that can hold no Water.* 5. The Want of maintaining a ſtrict Watch againſt Sin, in all its various Motions, & a vigorous Reſiſtance of the Enemy's Incurſions. 6. The Neglect

glect of a becoming Obſervance, of the leſſer Withdraws of GOD's quickning Preſence. 7. Sloth and Indolence, when call'd by Abſence, to ſeek the LORD with Diligence. And on the other Hand, 8. The Neglect of a Life of pure Faith on Chriſt, according to his Word, when highly favoured with the Enjoyment of GOD, unto the vigorous Exerciſe of other Graces: Or the Sinking inſenſibly, into ſpiritual Idolatry, into Idolizing of our own Graces, into Self-Dependance, Self-Evidence, or Self-Praiſe.

And when this laſt is our Guilt: As a proper Chaſtiſement, for our Amendment; The LORD hides his Face, and withdraws the Influence of his Grace: To ſhew us more fully, the Sin of Self-Idolatry; to wean us from an inordinate Addiction, to a Life of ſpiritual Senſe, and to inure us to a Life of Faith on Chriſt.——At firſt Converſion, and while GOD eminently ſhines upon his Dear Children, they are apt to live too much by *ſpiritual Senſe*. As to taking up their Faith of Intereſt in Chriſt, principally, from the Secondary Evidence, of *their Graces*; rather, than from the prime Evidence thereof, *The Faithfulneſs of* GOD, in his *Promiſe-Word*; which ſecures and declares, to every Soul that believes in JESUS, upon its firſt Act of Faith, an entire and eternal Intereſt in HIM, unto a full & everlaſting Salvation by him. And while they thus live by Senſe; they can *believe*, no longer than they *ſee*.——Again, a culpable Life of *Senſe*, is, Truſting in our *inherent Beauty*, and going forth in Duty, as it were, in *Self-Sufficiency*; and in *Idolizing* GOD's *fair Jewels*, our *given Graces*.——When this therefore is the Caſe with GOD's Favourites: He *ſtretcheth out his Hand over them*, and *diminiſheth their ordinary Food*; and gives them up, as it were, for a Time, into the *Hand of them that hate them*: Who *ſtrip them of their Clothes, take away their fair Jewels, & leave them naked & bare*.——And thus HE prevents their playing the Harlot, as before. HE *remembers for them his Covenant*, and ſpeaks kindly to them; and thereby cauſeth them to *remember their evil Ways, & to open their Mouth no more*, in Self-Praiſe, or a Conceit of Self-Worthineſs, *becauſe of their Shame, when* HE *is pacify'd towards them, for all that they have done*.——And when *Self*, ſpiritual Self, is *abaſed*: The LORD alone is *exalted*: As

their

their "Wiſdom, & Righteouſneſs, & Sanctification, & Redemption." The Lord taketh them by the *Arms*, & teacheth them to *go*: In the Way of *Faith*, without the Props of ſpiritual Senſe, on which they had uſed to lean. And his Dealing with them herein, appears ſo ſtrange to them, that they know not what HE is doing with them: They *know not*, That HE *heals them*: They think it ſtrange, That they muſt not be always dandled upon the Knee, & laid to the Breaſts. But, "Whom ſhall HE teach Knowledge? (The Knowledge of Themſelves, in their own Nothingneſs & Vileneſs?) And whom ſhall HE make to underſtand Doctrine? (The Doctrine of Chriſt's perfect Righteouſneſs, unto their myſtical Completeneſs; & of His All-Fulneſs, for the rich Supply of their Emptineſs; & of GOD's Faithfulneſs to his Promiſe, notwithſtanding their Unworthineſs?) Them that are *weaned from the Milk*, & *drawn from the Breaſts*." Of ſenſible Enjoyments; with Reſpect to taking up their *Faith of Intereſt in Chriſt*, principally from *thence*. Not but that the Children of GOD, in their pureſt Life of Faith, ſhou'd earneſtly long for, & ſeek after, the ineffable Sweets, & great Advantages of ſpiritual *Senſe*; as their *Secondary Evidence*, of Intereſt in Chriſt, & an *additional Fitneſs*, for Divine Service: And when Theſe are *ſuperadded* to Faith; ſuch Believers poſſeſs the *Double* of Divine Favour. But, weaned, Believers ought to be, from the Sweets of ſpiritual Senſe, as their *prime Evidence*, & as that, without which, they cannot *believe* their Intereſt in Chriſt, & Acceptance with GOD. ——And when the Dear Children of GOD, are thus *weaned*: HE will make them a *Feaſt*. When they have wearied themſelves in vain, to find Reſt in Themſelves: HE will point the Eye of their Faith to CHRIST, by his Word & Spirit, & to the faithful Promiſe of his Free Grace in HIM; yea, will take them by the Hand, & lead them to HIM, & ſay, "This is the Reſt, & This is the Refreſhing, wherewith the Weary may be cauſed to reſt!" And thus the Life which they live in the Fleſh, ſhall be more eminently, a *Life of Faith* on the SON of GOD. Who loved them, and gave Himſelf for them; who loveth them, and gives Himſelf to them, in all his Fulneſs, of Righteouſneſs & Strength. For whatever the Lord doth with his Children; HE is always

 bringing

bringing them on, *From Faith to Faith.* From believing *upon* Sight, unto Believing *without* Sight: Which, with Reſpect to his Glory, & their ſolid Joy, hath a peculiar *Bleſſedneſs* attending it.——And when ſtript of ſpiritual Senſe, to convince them thoroughly of Self-Nothingneſs, & Self-Inſufficience, for Divine Service: The Lord thereby, prevents their *Self-Idolatry*, in Self-Dependance, & Self-Praiſe; & allures their Hearts to HIM, & into a greater Adoration of, & a ſtricter Adherence to, *His Infinite All-Sufficiency.* And thus ſecures to HIMSELF the *entire Glory*: Which, to Them, is an Advance of *their Felicity.*

Thus, The Cauſes of GOD's Hiding his Face, & ſuſpending the Influence of his Grace, from His Favourites: Are their *Sins*, Original, & Actual, of Nature & Practice. And this his Fatherly Anger, in the Chaſtiſement of their Guilt, as it flows from his Infinite Favour, doth & ſhall work for their Good. Tho' HE ſees it meet, during the Seaſon of Chaſtiſement, That they ſhould be *in Heavineſs, thro' manifold Temptations*, from within & without, and eſpecially from the Sight and Feeling of, their Weakneſs, Deadneſs, Darkneſs & Coldneſs.

But, You aſk me, Sir, "To point out the *Cauſe* of theſe *Diſeaſes.*"—And in General, I wou'd anſwer:

I. That the proper *Cauſe*, of every *Soul-Diſeaſe:* Is the *Univerſal Diſorder*, of our *whole Nature.* "The whole Head is ſick, and the whole Heart faint. From the Sole of the Foot, even unto the Crown of the Head, there is no Soundneſs in us: And therefore Wounds & Bruiſes, and putrifying Sores are upon us:" All manner of Soul-Diſeaſes attend us.—And

II. As from our general Diſorder: So from the Neglect of every Diſeaſe in particular, as to a proper Application of Remedies for its Cure: That Diſeaſe is increaſed upon us, that Malady, is ſtrengthned by us.

And theſe Soul-Diſeaſes, which we have bro't, and bring upon Ourſelves: muſt be diſcovered, in order to their being cured. And as Soul-Malady, affects us with great Stupidity, and frequently prevails inſenſibly: The Lord our Father, the Lord our Phyſician, who is diſpleaſed with our Sins, as they are great Offences to his Infinite Majeſty; from

his

his tender Mercy, and kind Sympathy with us under them, as they are our Miſeries: Is pleas'd to hide his Face, and to ſuſpend the Influence of his Grace: In order to bring us to a due Senſe, of our native Weakneſs, Deadneſs, Darkneſs and Coldneſs: For theſe are not ſo ſenſibly known, when He affords his ſtrengthning, quickning, illuminating and comforting Preſence.——As in Nature, When the Sun goes down, Night comes on; when Light and Heat depart, Darkneſs and Coldneſs, is ſeen and felt: So, When the illuminating, warming Beams, of the Sun of Righteouſneſs are gone; a Night of Darkneſs and Coldneſs, upon the Soul, comes on.——And tho', as in Nature, The Sun's Withdraw from the Earth; is not the *poſitive*, but only the *privative* Cauſe, of that Darkneſs and Coldneſs, which is after ſeen and felt: Nor in Grace, is The Lord's Withdraw of his ſenſible Preſence from his Saints, the *poſitive*, tho' it may be ſtyled the *privative* Cauſe, of that Darkneſs and Coldneſs, which ſucceeding, as their Soul-Griefs and Diſeaſes, fill them with ſad Complaints: Yet, As, if the Earth, was not to be deprived of the Sun: Darkneſs and Coldneſs, wou'd not be ſo ſenſibly known: So, Nor wou'd the Souls of the Saints, be ſo ſenſible of theſe their Diſeaſes, if they were not at Times deprived of GOD's enlightning, comforting Preſence. And the more ſenſible we are of *Soul-Diſeaſes*; the more welcome will be that *Phyſician*, whoſe Name is, "The LORD which healeth us." Darkneſs and Coldneſs, are *natural* to the Earth and Air, without the Sun's Preſence: And Darkneſs and Coldneſs, are *natural* to the Soul and Spirit of a ſinful Man, without the Preſence of the GOD of all Grace. But as Darkneſs and Coldneſs, are not ſo ſenſibly *known* by us, till GOD withdraws from us: He is pleaſed to hide his Face, and ſuſpend the illuminating, and comforting Influence of his Grace: That by his gracious Teaching with, and his Bleſſing upon the Chaſtiſement; He might bring us to that due Senſe of our Guilt and Miſery, of our Iniquities and Soul-Maladies, which muſt be previous, unto Soul-Healing. For the *Whole*, need not a *Phyſician*; but they that are ſick.

Thus, Sir, Having pointed out the *Cauſes*, of GOD's Hiding his Face, and ſuſpending the Influence of his Grace,

from His Favourites: Which are, *Our Sins*; Original, and Actual Sin. The Cauſes of our Soul-Diſeaſes: Which are, Our *univerſal Diſorder of Nature*; with our *Neglect* of thoſe Remedies which are *proper*, for the Cure of our Diſeaſes in *Particular*. And the Cauſes of our being bro't to that due Senſe of our Maladies, which is requiſite, in order to our Healing: Which, as ſpecify'd, are, GOD's *Hiding his Face*, and *withdrawing the Influence of Grace*; as a Chaſtiſement, with His Bleſſing upon it.——I ſhould next attempt a ſhort Anſwer, to what You aſk me, about *Soul-Remedies*: "To direct to proper Remedies."——And theſe are, as I humbly think, of Two Sorts. As, 1. *Effectual*. And 2. *Inſtrumental*.

I. Effectual Remedies for Soul-Diſeaſes, are Thoſe which reſpect *Divine Bounty*.——The *Grace of God the Father*: Which doth & will reign thro' Righteouſneſs, unto our Salvation from all Sin & Death, & unto our ſpiritual & eternal Life, by Jeſus Chriſt our Lord.—The *Grace of God the Son*: Who, having ſatisfied Divine Juſtice for our Offences, and bro't in for us an everlaſting Righteouſneſs, hath a Fulneſs of Grace treaſured up in HIM, to be communicated to us; which from the Grace of his Heart, thro' the Grace of his Hand, ſhall deſcend upon us. Grace to forgive, & ſubdue every Iniquity, to heal our every Malady, & to raiſe us up from all Sin & Death, unto Purity, Life & Glory, initial, partial, & increaſing Here; & complete, total, & undeclining Hereafter.——And the *Grace of God the Holy Ghoſt*: Who, as he is one in Eſſence, Will & Grace, with the Father & the Son, & as he is the great Applier of Salvation, "Having begun this good Work in us, will perform it until the Day of Jeſus Chriſt." Sick Believers, for a full & glorious Cure, are under the gracious Care, of the *Three-One* GOD. And they may & ought by Faith & Prayer, "To caſt their Care, even all their Care, for a Soul-Cure, upon HIM that careth for them:" Who is & will be, "The LORD that healeth them."—And theſe effectual Remedies for Soul-Diſeaſes, which reſpect Divine Bounty; are to be convey'd according to Divine Appointment, by & thro',

II. Inſtrumental Remedies, which regard *our Duty*. And tho' as to theſe, I have in part prevented myſelf: Yet under this

this Head, I may place ſome of them in Order. And they are ſuch as, 1. Self-Examination: Wherefore the Lord contendeth with us? "Let us ſearch & try our Ways; & turn again unto the LORD." 2. Confeſſion of Sin, with a ſincere Deſire & Endeavour to forſake every evil Way. And this Confeſſion is to be made in a freſh Exerciſe of Faith, in the infinite Merit of Chriſt's Blood, & in the infinite Mercy of God's Heart. By laying the Hand of Faith, upon the Head of the great attoning Sacrifice; as accepting of the ſacrificed Lamb, as God's provided Remedy, for our great Miſery; & as preſenting a crucify'd Chriſt unto God, as the only & all-ſufficient Attonement for our Guilt. And here confeſſing Sin freely, & bewailing it bitterly, to intreat Divine Mercy, in the Forgiveneſs & Subdual of all Iniquity, in the Removal of God's Anger, & in the Return of his Favour. For, "He that confeſſeth & forſaketh his Sin; ſhall find Mercy." And, "If we confeſs our Sins unto God: He is faithful & juſt to forgive us our Sins, & to cleanſe us from all Unrighteouſneſs." 3. Deep Humiliation, under ſuch a trying Diſpenſation. "Humble yourſelves in the Sight of the Lord; and HE ſhall lift you up." 4. Earneſt Supplication, as having the Promiſe of Salvation. "Aſk, and ye ſhall receive: Seek, and ye ſhall find: Knock, and it ſhall be opened." 5. Believing, patient Expectation. "I will wait for the God of my Salvation; my God will hear me." And, "Call upon ME in the Day of Trouble; I will deliver thee, and thou ſhalt glorify ME." 6. Reading and Meditation. For, "Bleſſed is the Man whoſe Delight is in the Law of the LORD, and that meditates therein Day & Night. He ſhall be like a Tree that is planted by the Rivers of Water, that bringeth forth his Fruit in his Seaſon; his Leaf alſo ſhall not wither, & whatſoever he doth ſhall proſper." And above all, 7. Soul-Truſt in the God of our Salvation; even in, & under the darkeſt Diſpenſations. For, "Who is among you that feareth the LORD, and obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the LORD, (In the LORD, the LORD *God, merciful & gracious*, &c who as ſuch will deliver him out of his Diſtreſs, & bleſs his benighted Soul, with the freſh Shinings of the Sun of Righteouſneſs:) and

ſtay

ſtay (when by inward & outward Temptations, he is juſt ready to be driven away from his Confidence in God; then let him ſtay,) upon his God." Let him rely upon that Almighty, All-Sufficient GOD, who is *His God* ſtill, tho' he hides his Face; and who will as ſuch, in his infinite Grace & Faithfulneſs, again " bring him forth to the Light, and cauſe him to behold his Righteouſneſs."

Theſe, Sir, are ſome of the *Duties*, which God hath appointed, as proper inſtrumental Remedies, for our Soul-Diſeaſes. And in a conſcientious Performance thereof; thoſe effectual Remedies, of God's free, rich, ſovereign *Grace in Chriſt*, thro' the Almighty Energy of the Holy Ghoſt, ſhall moſt certainly, in the Lord's Time and Way, be miniſtred to us, and take place upon us, for the ſeaſonable and ſufficient *Relief* of our Soul-Maladies, and the *Reſtoration* of double ſpiritual Joys: To our unſpeakable Bliſs; and JEHOVAH's preſent & eternal Praiſe.

And tho' when God hides his Face, and ſuſpends the Influence of his Grace; we cannot perform theſe Duties with a wiſh'd-for Fervency: Yet let us make Conſcience of their Performance, as Means of Grace, with a Hoped-for Succeſs, frequently and continually. For Nothing, Oh, Nothing like *This*, is ſo diſhonourable and provoking to the Lord, and ſo dangerous and deſtructive unto us, as *carnal Eaſe & Careleſſneſs*, when GOD *is at a Diſtance!* If we can't perform Duty as we would; let us do it as we can. And GOD, who knoweth our Frame, will pity our Weakneſs, pardon our Sinfulneſs, and accept thro' Chriſt our imperfect Service, and bleſs us with more Grace, for better Performance: Until, in the Infinity of his Mercy, HE returns again to deliver us glorioufly; and to turn our Winter-Graces, and Seeds-Time Services, into a renewed Spring of Joy and Praiſe, and Summer-Fruits, of weighty Sheaves. If we *cannot* be content without GOD: We *ſhall not* be without him. If we ſeek HIM; HE will be found of us; and richly crown our Diligence, with a double Bleſſing, by his returning, gracious, quickening and comforting Preſence. Yea, He will crown our Duty, with immortal Glory!

And to quicken our Diligence in Duty: Let us caſt an Eye

on

on our exceeding great Privilege, in *Chriſt's Advocacy.* With what cheerful Hope, & holy, humble Boldneſs, may *we* ſeek GOD *below*; while JESUS our great High Prieſt, pleads with Him for us, *above!* We Sin continually, & provoke the God of Glory: But JESUS with his *own Blood*, his All-attoning, Peace-making, & Grace-deſerving Blood, for our Delivery, is entered into Heaven itſelf; *Now to appear in the Preſence of God for us. Now, now, now*, we ſin, as faſt as Moments ſpring & fly: But JESUS for us, *now, now, now*, an inceaſant perpetual NOW, appears and preſents before his Father's Face, his All-attoning, & Grace-procuring Sacrifice! "If any Man ſin; we have an Advocate with the Father: Jeſus Chriſt the Righteous." An *Advocate:* That for the Forgiveneſs of our Guilt, and the Multiplication of all Grace & Peace, unto our ſpiritual and eternal Life; pleads the infinite Merit of his own Death! A *righteous* Advocate, *The Righteous:* That is perfectly, infinitely Righteous, in his Perſon, & in his active & paſſive Obedience: which he pleads with God for us, who in ourſelves are *unrighteous:* To our full Acquitance from all Law-charges, and from Satan's Accuſations, and unto all Grace-Prevalence! We have an Advocate, whoſe Name is JESUS, a SAVIOUR, who is *mighty to ſave!* Able & willing, to ſave us to the *uttermoſt!* And whoſe Name is CHRIST, the *Anointed Saviour!* As for the whole Work of Salvation in general; ſo for the whole of Application of God's great Salvation, by and thro' this his Office-work, as *Advocate*, in particular. In which, as He *ever lives*, to plead and intercede, HE is *able* to ſave. HE hath an infinite Ability of *Power*, Eſſential, and Authoritative, as God, and as the Mediator between God and us; an infinite Ability of *Merit*; and an infinite Ability of *Intereſt:* To ſave them to the *uttermoſt*, that *come unto* GOD *by* HIM! For He is an Interceſſor, an Advocate, with *The Father!* With *his* Father; who can deny his *Son*, nothing that he aſks: Who hath ſet him down at his own Right Hand, and bid him Aſk, and hath promiſed to Give him, to the uttermoſt. We have an Advocate with *our* Father; who *Himſelf* loveth us. Who hath appointed and anointed his own Son, the Son of his Nature and Love, the Darling of his Heart: To be our Advocate. On purpoſe that he might communicate unto us, all the

Fruits

Fruits of his Love & Grace, in ſuch a Way, thro' Chriſt's Advocacy, as is conſiſtent with the Honour of a *Jehovah's* Perfections, with Infinite Majeſty! With the whole of Divine Glory!

If then, in caſe of Sin, we have an Advocate; a righteous Advocate; an Advocate with the Father, with his and our Father; who, as our Jeſus, is Chriſt, the Anointed of God, to ſave us by this his Office of Advocacy; if we have an Advocate, who hath ſuch an infinite Greatneſs of Might, of Merit, and of Intereſt: Let us put our *Cauſe*, into our Great *Advocate's Hands:* And it ſhall ſucceed *well:* To GOD's Glory, and our Joy! HE will bring us off clear from Guilt, with Honour in open Court; and carry the Point for us, as to the Continuance, & renewed Diſplays of Divine Favour: Becauſe by pleading & interceding, HE liveth for us, for Ever! And lo, we need not draw back from HIM, in our worſt of Caſes: For his Heart is made of Tenderneſs! And to the Grace of his Office, and Promiſe, HE is of Infinite Faithfulneſs! HE is faithful to GOD, and faithful to *us*; as an appointed, and employed Advocate. —— Let us go on therefore, in the Way of Duty, with all humble & earneſt Expectance of Divine Mercy; while Jeſus Chriſt the Righteous, our Advocate with the Father, pleads prevalently, for the fulleſt Acquitance, and higheſt Acceptance, of our Perſons and Services, before a GOD of infinite Purity, who delights in the native Diſplays of infinite Bounty: Thro' his beloved Son, the Great Advocate of the Church; who for *our Sins*, is the *Propitiation!*—And by the Way, How much Work, hath our Lord to do, & doth HE do in Heaven continually, in Grace Unknown, for the whole Church, & for every of its Members, by his Advocacy!

What means my Reverend Brother, by ſaying, upon his performing Duty in a languid Manner, "Inſomuch, that I can ſcarcely know myſelf?" Is he at a Loſs to know, from the Weakneſs of his Faith and Love, if he is indeed a true Believer? Or hath in him, that Faith in Chriſt, which works by Love to God? —— If ſo: This is to be known by former Acts of Faith, when in Love to Chriſt, he firſt ventured his Soul upon HIM, for all Salvation by him. Or if former Acts are vailed, by preſent Darkneſs, or preſent Acts, in their Liveli-

Livelineſs ſuſpended: This is to be known, if any Perſon is a true Believer, by the preſent Diſpoſition of his Heart, towards Faith's Object. For, whoever he be, that ſees himſelf to be utterly undone by Sin, devoid of all juſtifying Righteouſneſs of his own, and without inherent Power for ſanctifying Grace, to his preſent & future Bliſs: That ſees the Chriſt of God, as all-ſufficient & willing to ſave; that ſees a Suitableneſs in Chriſt, in all his Offices, in his Perſon, Blood and Righteouſneſs, and in all his Grace-Fulneſs, to his own miſerable Caſe: And that approves of, deſires to be ſaved by, and looks to, the great & only SAVIOUR, for the Whole of his Salvation, for his own Salvation: *That Man*, is a *true Believer in the Son of God*, and hath *that Faith in Him*, which *works by Love*. "He hath the Son; and eternal *Life* in HIM:" In the *Right* of it now, and in Begun-Poſſeſſion; and ſhall have moſt aſſuredly, its full Completion, that glorious Reverſion, to a bleſt Eternity! However he may at preſent, want the *Joy* of it, in the Comforts of the Holy Spirit. And he ſhould not, for want of Summer-Fruits, in a Winter-Seaſon, think, or fear himſelf to be, a Lifeleſs, barren Tree. But abide in Chriſt by Faith, & wait for the Joy of Senſe, till the next Spring of Divine Favour; which will certainly appear at its appointed Seaſon, and new-robe his Heart and Life, with a freſh Greenneſs & Fruitfulneſs: To his deſired Bliſs, under the glorious Return of the Sun of Righteouſneſs.

It was well, Dear Sir, That you put an IF, "If the Lord cou'd change his Purpoſe, Grace & Love: I might juſtly fear, That he wou'd give me up totally & finally, to purſue the Ways of Sin & Ruin." For this IF, barrs a Heſitation, not to ſay a Concluſion, that is moſt inconſiſtent with, & diſhonourable to, the GOD of your Salvation.—No:—Sir, The LORD your God, is, "The Lord that changeth not:" And therefore you are not, ſhall not be conſumed. The Love of God's Heart, is *Eternal*. Infinitely free and great, ſovereign and immutable. His *Covenant*, in which he hath engaged to be your God, is *Everlaſting*. *Well-ordered* in all Things, to pity, & bear with you under, and to relieve and ſave you from, all your Sins & Weakneſſes, and to ſupply you with all Grace, unto all Joy & Glory: And lo, It is inviolably *ſure*. The Word and Oath, of a GOD that *cannot*

 lie,

lie, wherein it is *impoſſible for* GOD *to lie*, are given therein, for your *ſtrong Conſolation*. —— Your Lord's Redemption, obtained for you, by his meritorious Death, is *Eternal*. —— And the Gift of the Holy Ghoſt, as the Spirit of Sanctification & Conſolation, as the Earneſt of your Inheritance; is a Gift of God thro' Chriſt, that is abſolutely *without Repentance*. GOD the Father, will *reſt* in *his Love* towards you, notwithſtanding all your Unlovelineſs. GOD the Son, will *reſt* in *his Love* towards you, notwithſtanding you evilly requite him, for all his Grace. And GOD the Spirit, will *reſt* in *his Love* towards you, and never quit his Reſidence within you, nor forſake his Work of Grace upon you, tho' you grieve HIM daily, grieve him by Unbelief greatly, and grieve him by the Motions of Sin, in your corrupt Nature, which are too often yielded to, and which are directly contrary, to his Holy Perſon & Work, continually. Your Three-One GOD, in Mercy, Love & Grace, boundleſs, has ſaid concerning you, "Here will I dwell *for Ever*; for I have deſired it." Yea, The Lord your God, will *rejoyce over you with Joy*: With exulting Joy: With *Singing*: As if you was the moſt lovely One; the moſt amiable, excellent, a chief Treaſure. And indeed, all *This*, hath God's Free Grace, made you in Chriſt. You are made *accepted*, you are graced, in GOD's *Beloved*: In the Father's *Firſt-born Son*. "Of HIM are you in Chriſt Jeſus; who of GOD is made unto you, *Wiſdom*, to anſwer and cure, all your Folly: *Righteouſneſs*, to cover all your Nakedneſs: *Sanctification*, to preſent you Holy, before infinite Purity, & to make you perſonally Holy, initially, increaſingly and perfectly, and to keep you Holy, to an endleſs Eternity: And *Redemption*, to Reſcue, in the virtue of Ranſom, your enſlaved Soul and Body, from every Kind and Degree of Thraldom and Miſery." And made a Child, a Son, and Heir of GOD thro' Chriſt, yea, a *Joint-Heir with* CHRIST, of the GOD of all Grace, of the GOD of Glory: Is it poſſible now, think you, That you ſhould be an *Outcaſt* from Divine Favour? No:—Loved with the ſame Love, for Kind, wherewith the Father loved his Son, as a Member of that glorious Head; GOD's Love towards you in Chriſt, muſt run on, and flow down, upon you thro' HIM, in its Time-Diſplays, and Eternal Glories, unto Endleſs Ages!

And even in the worſt Caſe, that an Object of GOD's Love, can be in, when he provokes his heavenly Father moſt, to give him up to Ruin for Sin: When it comes to *That*; what is the Language of God's Heart and Mouth concerning him? "How ſhall I give *Thee* up, *Ephraim?* How ſhall I deliver *Thee, Iſrael?* How ſhall I make *Thee* as *Admah?* How ſhall I ſet *Thee* as *Zeboim?* Mine Heart is turned within me; my Repentings are kindled together. I will not execute the Fierceneſs of mine Anger; I will not return to deſtroy *Ephraim*; for I am GOD, and not Man, the Holy ONE in the midſt of Thee, and I will not enter into the City." —— Oh, Dear Sir, This great Grace, this ſuperabounding Grace, ſhould make our backſliding Souls, return ſpeedily to our Father's Arms, to our Bridegroom's Embraces, to confeſs and bewail all our Iniquities: Who ſay, "Only acknowledge thine Iniquity, that thou haſt ſcattered thy Ways unto the Strangers, and ye have not obeyed my Voice: Return ye backſliding Children: And I will not cauſe mine Anger to fall upon you: For I am merciful, for I am married unto you, ſaith the LORD."—— *Great Grace be with you!* With all affectionate Eſteem, I am, Reverend Sir,

Your moſt Humble Servant, &c.

LETTER III.

GOD's PROHIBITION *of his People's Unbelieving* FEAR; *and his great Promiſe given for the Support of their* FAITH, *unto their Time Joy, and Eternal Glory.*

Dear Sir,

YOURS I received with Joy, and give Thanks to GOD with you, That my Letter on *The Application of the Holy Scriptures*, is ſo ſweet and precious to your Soul. How bleſſed are *you*, in that you are an *Heir of Promiſe!* In that "All the Promiſes of God, are Yea, and Amen, unto you, in Chriſt!"——And as to that great Word of GOD, which has been a Support and Comfort to you many a Time; which you wou'd not have out of the Bible, for all the Gold in the World: And which you long to have my Thoughts on: Pleaſe to receive from the LORD, what HE will pleaſe to

give, from that his precious Word: As it ſtands in his Sacred Book,

Iſaiah XLI. 10. *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the Right-Hand of my Righteouſneſs.*

Briefly, then, Sir, I humbly think, That theſe Words, are the LORD's *Prohibition* of his Peoples unbelieving *Fear*; and His great *Declaration*, and All-comprehending *Promiſe of Grace*, unto their Time-Joy, and eternal Glory. —— Theſe precious Words are given to *God's People:* To his Church collectively, and unto all its living Members, even to every true Believer, particularly: Under the Words, *Thou*, and *Thee*. —— They are the LORD's Prohibition of his Peoples unbelieving Fear: *Fear thou not: Be not diſmayed.*—— They are his great Declaration: *I am thy God.* —— And they are his All-comprehending Promiſe of Grace, unto his Peoples Time-Joy, & Eternal Glory: *I* (as thy God) *will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee, with the Right-Hand of my Righteouſneſs.* —— And in them may be conſidered, 1. *Who* the People of God are, which are here ſpoken to. 2. That theſe People are ſubject to unbelieving *Fear*, and ſinful *Diſmayment*. 3. That nevertheleſs, it is their unſpeakable Privilege, To have God *with them*, and an Intereſt in HIM, as *their God*. 4. That as their God, HE hath given his great Word, That He will *ſtrengthen* them, yea, *help*, and *uphold* them. And 5. That in diſpenſing all this Grace, HE engages to do it, With the *Right Hand* of *his Righteouſneſs*. To each of theſe, a few Words, if the Lord will.—And we may conſider,

Firſt. *Who* the People of God are, which are here ſpoken to.—And literally conſidered, they are, The Seed of *Abraham*, God's Friend, his *Jacob* & *Iſrael*, that were of the Lineage of *Abraham*, the *Jews*.——And GOD's great Declaration and Promiſe, in theſe great Words, were literally fulfilled to the Body of that Nation as ſuch, in *Temporals*: In reſpect of thoſe Church-Privileges, and National Advantages, with which they were ſo ſingularly favoured, above all Nations of the Earth. —— Spiritually conſidered, they are, The Lord's *Jacob*, the *Iſrael* of God, the Whole of God's People, conſiſting

ſifting of *Jew* & *Gentile*: And all thoſe of both, who as the Effect of God's Eternal Choice, are called in Time by his ſpecial Grace, unto Faith in Chriſt. For God hath now manifeſted clearly, this great Love-Myſtery, this Myſtery of infinite Grace, according to the ſovereign Pleaſure of Jehovah's Will, "That the *Gentiles* ſhould be Fellow-Heirs, & Partakers of his Promiſe in Chriſt by the Goſpel." And told us HE hath, "That thoſe who are of Faith, are *Abraham*'s Seed, and bleſſed with faithful *Abraham*." And thus of all Believers, both *Jew* and *Gentile*, of the whole Church, with all its Members, called by Grace, unto Faith in Chriſt, the Lord ſaith in the Verſes preceding that under Conſideration, *But thou* Iſrael *art my Servant*, Jacob *whom I have choſen, the Seed of* Abraham *my Friend. Thou whom I have taken from the Ends of the Earth, & called thee from the chief Men thereof, & ſaid unto thee, Thou art my Servant, I have choſen thee, & not caſt thee away*, ver. 8, 9. And unto theſe his People, HE ſaith, ver. 10. *Fear thou not*, &c. And thoſe great Things, in theſe great Words, have their Fulfilment to God's ſpiritual *Iſrael*, chiefly in *Spirituals* and *Eternals*.

But wou'd you know more particularly, Dear Sir, *Who* the Lord's People are? They are, then, All that are convinced by the Word and Spirit of God, That they have deſtroyed themſelves, and are utterly undone by Sin. That ſee their own Righteouſneſs, is as filthy Rags. That the righteous Law of God, which they have broke, curſeth them to Death, to Eternal Death. That they have deſerved this fearful Doom, and are in imminent Danger of the Wrath that is to come. And that in this miſerable State, They have no Strength in Themſelves, to help or ſave themſelves: From the Guilt and Filth, Power and Being of Sin; from the Dominion of Satan; from the Curſe of the Law, nor the Wrath of God. They are ſuch, That ſee themſelves to be deep in Debt, to the Law and Juſtice of God; and that they are ſo poor, that they han't a Mite to pay. That they are without Strength, of themſelves, either to fulfil the Law, or obey the Goſpel. They are ſuch, That have their Mouth ſtopped, & are become guilty before God: So that they han't a Word to ſay, from any of their own Worthineſs, why they ſhould find Grace; nor yet, by reaſon of their great Iniquity, Why they ſhould not be ſent away inſtantly, into Everlaſting Miſery.

Miſery. In a Word, They are ſuch, That under the ſpecial Work of the Holy Ghoſt, are convinced of *Sin*, of *Righteouſneſs*, and of *Judgment*: That lothe themſelves in their own Sight, for all their Iniquities, that fall down, as utterly undone, at the Feet of infinite Mercy, and that earneſtly deſire Grace, to turn from all Sin, unto God by Chriſt.

Again, They are ſuch, that have had an internal Revelation of *Chriſt*, by the Word & Spirit of God, as the only and All-ſufficient Saviour of loſt Sinners. That approve of, and earneſtly deſire the Saviour, in his glorious Perſon, in all his great Offices, in his ſweet Relations, and in his All-comprehending, and inexhauſtible Fulneſs of Grace and Glory, for their own Salvation; and that actually flee, at the Goſpel-Call, unto Chriſt by Faith, for Refuge from the Wrath to come, as the only Hope that is ſet before them. Upon which, by the Promiſe of God, They have a declared *Right to Chriſt*, and to *Eternal Life in* HIM.

And hence, they are ſuch, that more or leſs, are bleſt with a ſweet Perſuaſion, of their own Salvation by Jeſus Chriſt, thro' God's free and faithful Promiſe, applied by his Spirit to their Hearts. And that from God's manifeſted Love to them, are ſtrongly drawn to love HIM again; and to dedicate Themſelves unto the Lord, to be *His* Forever, in all holy Obedience, unto his Praiſe.—Theſe, Dear Sir, and every one of Theſe, are the Lord's People; and unto Them, generally and particularly, do theſe great Words of Grace, belong. —— But,

Secondly. Theſe, tho' the People of God, by Faith and Holineſs, are ſubject to unbelieving Fear, and ſinful Diſmayment.——This is imply'd, in the Lord's ſaying, *Fear thou not; be not diſmayed*. Which wou'd be needleſs, if they were not ſubject to Fear, and Diſmayment. —— And this Fear, ariſing from remaining Unbelief, hath for its Ground, The Power and Prevalence of indwelling Sin; together with various, and numerous inward Temptations, and outward trying Providential Diſpenſations. And the Matter of their Fear, is, 1. That the Lord is not *their God*: And 2. That He is not *with them*. Or, From an Apprehenſion, That the Lord is not with them, by his Sin-ſubduing, and Soul-ſaving Grace, nor by his ſpecial Providence, as He is with his own People; they are apt to fear, That the Lord is not

their

their God: Or, at leaſt, That He hath forſaken them. And ſo, That they ſhall be left as a Prey, to the Power of the Enemy: Which diſmays their Hearts exceedingly. Unbelieving Fear, whenever, and which way ſoever it works, exceedingly ſinks their Spirits. And Diſmayment, is the Height of unbelieving Fear: Or the Soul's ſitting down, as it were inactive, under great Diſcouragement. —— At ſuch a Time as this, then, Theſe glorious Words of Grace, as they ſtand in God's Book, and as apply'd by his Spirit to the Heart, are moſt ſuitable, precious, and joyous. — For, Tho' their Sins, Trials, Griefs and Fears are many: Yet,

Thirdly. It is, nevertheleſs, their unſpeakable Privilege, To have God *with them*, and an Intereſt in HIM, as *their God.*——As ſaith the Lord, "Fear thou not, for I am with thee: be not diſmayed, for I am thy God." Which is as if the Lord ſhould ſay, "Thou poor, ſinful, fearful, diſtreſſed, "Worm, tho' many and great are thine Adverſaries, thy "Neceſſities, thy Griefs and Burdens; tho' various and nu- "merous, are thine inward and outward Trials; and tho' in "and of Thyſelf, thou art helpleſs; and from any other "Creature or Thing, hopeleſs: Yet, fear thou not, for I "am with thee. *I*, that am well able to deſtroy all thine "Enemies, to ſupply all thy Neceſſities, to deliver thee from "all thy Griefs and Fears, and to grant all thy Deſires; I "am *with thee*; engaged for thee; and therefore fear thou "not, an Hoſt that is againſt thee. I am thy God: I *am* "thy God, whoever, or whatever, ſays to the contrary. I "am *thine entirely*, and *eternally*; thine in an everlaſting "Covenant. All my Perfections, as GOD, are engaged for "thy Good: And therefore be not diſmayed; take up thy "Reſt, thy Solace in ME, who am thy Time-Portion, and "thy Eternal LOT."——And thus,

Fourthly. The Lord as their God, has given them his great Word, That "He will ſtrengthen them, yea, help, and uphold them." *Strengthen them*, under all their felt Weakneſs; and againſt all their potent Enemies. *Help them*, in the rich Supply of all their Neceſſities; and in the Grant of all their Deſires, ſo far as is for his Honour and Glory, and for their Happineſs and Joy. "Yea, ſaith the Lord I will *uphold thee.*" Uphold thy Faith and Love, thy Hope and Patience, and every other Grace. Uphold thee by my Spirit

and Word, and Providence. Yea, I will uphold thee in thy Chriſtian Courſe, until thou haſt run thy Race; and then comes on, thy eternal Glory-Crown; in and with ME, as *Thy God*: In which Glory, I will uphold thee, to Eternity. ——And,

Fifthly. The Lord in diſpenſing all this Grace, engageth to do it, With the Right-Hand of his Righteouſneſs. —— *With the Right-Hand of my Righteouſneſs*. Which is as if the Lord ſhould ſay, "Not by the Virtue and Power of "*thy Righteouſneſs*; but of *my Righteouſneſs*. By my "Righteouſneſs, for thy complete Juſtification; and by my "Righteouſneſs, my Covenant-Faithfulneſs, to my great "Promiſe, which is given for thy Salvation. By the *Hand*, "the Virtue and Power, of my Righteouſneſs, will I "ſtrengthen thee, help thee, and uphold thee. Yea, with "the *Right-Hand*, of my Righteouſneſs, will I diſpenſe unto "thee, all my purpoſed and promiſed Grace. With the "ſtrong Hand, the working Hand, the embracing Hand, "of my Righteouſneſs, will I ſecure to thee, and confer upon "thee, all my provided, and thy deſired Bliſs; unto thy "Time-Joy, and Eternal Glory." For this Word, *Uphold thee*, reacheth thro' all the Trials of Life, thro' the laſt Trial, Death, and will be a Truth of Eternal Duration: As it reſpects that *Suſtentation*, which ſhall be afforded to the People of God, in immortal Bliſs, to increaſing Joys, and riſing Praiſes, thro' Endleſs Ages. For thus, To an immeaſurable, undeterminable Space, will the God of all Grace, with the Right Hand of his Righteouſneſs, uphold his Saints, in, and to, Eternal Glory! —— And when the Lord thus opens and applys to his People, this great Word of Grace, in any of its Parts, by his Spirit to their Hearts: Oh what Eaſe and Peace, what Joy and Victory, what Liberty and Glory, doth HE give them thereby!

How bleſſed, then, how ineffably bleſſed, is that People, is that Soul, who has the Lord with them; as their God; who will thus ſtrengthen, help, and uphold them! Well might the *Pſalmiſt* ſay "Yea, Bleſſed are the People, whoſe God is the LORD!"

And is it *you*, my Dear Sir, That convinced by the Holy Ghoſt, of Sin, of Righteouſneſs, and of Judgment; have fell down helpleſs, as in and from yourſelf, and as hopeleſs, in

and

and from any other Creature or Thing; for the whole of God's Salvation, by way of entire Dependance, upon His free, rich, ſovereign Grace in Chriſt, according to his faithful Promiſe, given thro' the mighty Saviour, to believing Sinners? It is *you*, then, that are one of the Lord's People; and unto you as ſuch, doth this great Declaration, and All-comprehending Promiſe of Grace, unto Time-Joy, and Eternal Glory, belong. It belongs unto *you*, as really and particularly, as if there was never another in the World, intereſted therein, beſides yourſelf.

And tho' from remaining Unbelief, you are often ſubject to many Fears, thro' the Power of indweling Sin, the Temptations of Satan, the Snares of the World, and the Trials of Life, which you meet with in the Diſpenſations of Divine Providence: Yet, unto *you*, the Lord ſaith, *Fear thou not, for I am with thee.* And if GOD is with you; moſt ſurely, with a ſlaviſh, Soul-tormenting Fear, you need fear nothing. If GOD is with you: Who, or what can be againſt you? Can be ſo againſt you, as to deſtroy you? Iniquity ſhall not be your Ruin: For the Lord is with you, as a Sin-pardoning, Sin-ſubduing, Soul-juſtifying, and Soul-ſaving GOD. The roaring Lion of Hell, ſhall not devour you: For, "The God of Peace, will ſhortly bruiſe Satan under your Feet." Nor ſhall the Trials of Life, no, nor the Sorrows of Death, be too hard for you: For, The Lord that is with you, is by far an *Over-Match*, for all Things that be, in their own Nature, or appear to be, in your View, againſt you. Omnipotence is on your Side: And the moſt potent of your Enemies, and Adverſities, with reſpect thereto, are mere Impotence. GOD, with you! All Oppoſites, muſt fall before you. Yea, Thoſe very Things, which ſeem to be moſt againſt you; muſt and ſhall work for you: Effectually over-ruled, by Almighty and All-wiſe Grace; they do, they ſhall, make for your Advantage, and turn to your preſent, and eternal Salvation.

And tho' at Times, You are greatly diſmayed, and your Heart is ready to ſink within you, thro' unbelieving Fear, thro' Heart and Hope-ſlaying Fear, *That the Lord is not your God*: Yet lay the Ear of Faith, to this precious Word of his Mouth: *Be not diſmayed, for I am thy God!* —— Does GOD *prohibit* your diſmaying Fear: And will You *yield* to

 it?

it? Does *Jehovah* ſay, *I am thy God:* And will You *doubt it?* The Word is gone out of his Mouth in Faithfulneſs; & it ſhall not return void. "Once hath HE ſworn by His Holineſs: And HE will not, cannot, lie unto *David:*" Unto *Chriſt* your Head, with whom God's Covenant was made, for all the choſen Seed. *If I lie,* unto *David!* The great and eternal *Jehovah*, doth as it were hereby, pledge his whole *Godhead*, for the Performance of his great Word. It is as if HE ſhould ſay, "I ſwear by my Great SELF, That I will "be a GOD, unto *David* and his *Seed:* And let me not be "GOD, if I break my Word! All the immenſe Perfections, "and infinite Glories of my Great BEING, I engage, to "perform my Word! *Once have I ſworn by my Holineſs:* "*If I lie unto* David!" And little can we tell, How much there is, in this great IF! Oh the aſtoniſhing Condeſcenſion, of this great Confirmation! And to doubt it by Unbelief; How great is the Abomination!—And this great Declaration of Grace, Sir, which the Lord here makes unto You, *I am Thy* GOD! is made in CHRIST. In HIM it is confirmed: Confirmed by the *Oath of God!* Confirmed by the *Blood of God!* In HIM it is, *Yea, & Amen!* An Eternal YEA! And a Fixed AMEN! And thus, It's not an uncovenanted, but a ſolemnly confirmed Promiſe, An Oath, a Blood-confirmed Promiſe! Confirmed thus, ſtands *Jehovah*'s Promiſe-Word, by the Oath of an *Infinite* GOD! Who, "Becauſe HE could ſwear by no Greater, He ſware, By HIMSELF!" And for what End? "That by Two immutable Things, the great Word, and the ſolemn Oath, of *Jehovah*, wherein it was impoſſible for GOD to lie: The Heirs of Promiſe, might have a ſtrong Conſolation; who have fled for Refuge, to lay Hold on the Hope ſet before them."——And have *You* fled, my Dear Friend, have You fled to Chriſt for Refuge, to lay Hold on HIM, for Eternal Life, as your only Hope? Then *You*, are an *Heir of Promiſe*, and of this great, and All-comprehending Promiſe, this Oath-confirmed Promiſe, *I am Thy God!* And confirmed thus it is, not only for your ſpiritual and eternal Salvation; but alſo, for your ſtrong Conſolation! That You might have a Cordial ſtrong enough, to keep your Heart from Sinking, under the moſt depreſſing Fears. Yea, to raiſe your Heart, into an holy Triumph, and Joy of Faith, over your moſt

potent

potent Enemies, and all possible Adversities —And will You not *receive* this Cordial? This strong Consolation? Does the Lord say, and say to You, *I am Thy God:* And will you, dare you, *disbelieve it?* And thus, and thereby, make GOD, the GOD of Infinite Truth, in this his Oath-confirmed Word, a *Liar!* Forbid it—Mighty GOD! No—Rather, Dear Sir, *Set to your Seal,* That GOD herein is *True!* And doubt your Interest in HIM, no more.——If Satan tempts You, if Sin terrifies You, if Trials perplex You, and your Heart is ready to sink within You: And all agree to say, *The Lord is not your God:* Put *their Lie,* in one Scale, and GOD's *Truth,* in the other, their Suggestion on one Side, and God's Confirmation on the other Side: And then see, by the Eye of Faith, What an infinite *Disparity,* there is between them! What a light Atome of Dust, a mere *Nothing,* your Enemies Suggestion is! And what a ponderous *Weight,* a solid Substance, a Soul-satisfying, and Heart-rejoycing ALL, *Jehovah*'s Promise, is! And take it out of the Balance of the Sanctuary, by the Hand of Faith, and hold it fast, in the Face of all Opposition, from inward and outward Temptation: With a "*Thus saith the* LORD; *I am Thy* GOD: And *let* GOD *be True*; and all that oppose his Truth, *Liars!*" ——Thus, Sir, stand fast, on GOD's Side, and in his Truth: And you shall find his Promise-Word, to be to your Enemies, a destroying Sword; unto You, a Sword of Victory, a Shield of Safety, and a cordial most spiritous, to sustain, revive, and delight your Heart, in the greatest Distress. For GOD's Honour, for your own Joy, while HE says in his Word, and has often said by his Spirit to your Heart, *I am Thy* GOD: Say after him, say to him, in Faith, and without Doubt, "Thou, LORD, art *my* GOD. Thou hast told "me so; I believe it is so. Thou hast given *Thyself,* in all "thy Persons, and in all thy Perfections, to be mine, entirely and eternally: Unto my Deliverance from all Misery, and Salvation unto all Joy and Glory. And, Drawn "by Thee, in Love to Thee, I give *Myself,* my whole "Self, and all that Thou hast given me, unto THEE, the "LORD my GOD: To be unto thy Praise, both here and "hereafter, for Time's, and for Eternity's Ever!"

And well you may, Sir, Speak thus in Faith: Since the God of Truth, as your God, hath said, "I will strengthen

thee,

thee, yea, I will help thee, yea, I will uphold thee."—— If GOD ſtrengthen you, Sir: You ſhall not ſink, under the moſt preſſing Weights. If GOD will help you: You ſhall not want Supplies, in Thouſands of Neceſſities. And if HE will uphold you: You ſhall not fail, in your Chriſtian Courſe. You ſhall run and not be weary, and walk and ſhall not faint: Yea, You ſhall mount up by Faith, with Wings like an Eagle, thro' Life, and Death. Becauſe, Tho' in yourſelf, you are all Unworthineſs, mere Impotence, and utmoſt Weakneſs, yea, Vileneſs: You travel in JEHOVAH's Strength; and ſhall be borne and carried in the ſweet, ſtrong Arms, of free, rich, reigning Grace, thro' every Difficulty, until Sorrow and Sighing ſhall flee away; & You, with exceeding Joy, ſhall be preſented Perfect before the Throne of GOD and of the LAMB, to inherit in and with HIM, Eternal Glory! And in that ineffable Bliſs, The Lord your own God, by his Free Grace, unto your Joy, & His Praiſe, will Uphold you, unto Endleſs Days!—For, HE that ſaith, *Fear thou not, for I am with thee:* Will thereby ſpeak down Fear, powerfully, & will Speak up Faith, efficaciouſly. HE that ſaith, *Be not diſmayed, for I am thy God:* Will thereby raiſe the moſt dejected Heart, deliver from Diſmayment; & give Faith, to receive & believe, this glorious Promiſe-Grant, & Covenant-Settlement. And HE that ſaith, *I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee:* Will as ſurely make Theſe *good*, to the *Heirs of Promiſe*; as JEHOVAH, is the GOD *of Promiſe*.

Rich Enough, then, Sir, in the LORD, your own GOD: More than a Conqueror, thro' HIM that hath loved you: Able to do all Things, thro' CHRIST, which ſtrengthneth you: Rejoyce in Him, & live to Him, until you ſhall live with Him, in full Joy, perfect Holineſs, & immortal Bliſs! Of which, by this great Promiſe, You have & ſhall have, a moſt firm Aſſurance, a moſt certain Earneſt, & a moſt ſweet Foretaſte. And may The Lord fill You thereby, with *Joy unſpeakable, & full of Glory!*—I am, Dear Sir,

Yours in Chriſt Forever, &c.

FINIS.

ERRATUM.

PAGE 24. Line 2, after *of*, blot out *a*.